592
593 The mother has the right to punish her children, but cannot wound them.

[562] Sons enjoy a preferential situation within the family; they help their father in agricultural tasks and in defense of the hearth
883 and patrimony. They watch over the women of the house. Those of age
[785] (i.e. who have reached puberty)[46] start to fast during the month of Ramadan, as well as starting to plow and harvest the crops, after they have become too old to pasture goats. On reaching puberty, also, sons may spend nights away from home or be absent for periods of time.
[584] They do not own property. If a son should reject the matrimonial proposition (put to him by his father) he must look for the bride-price (himself), telling his father of this obligation. He may leave
885 his home without having to renounce his inheritance. After marriage,
593 although living in his father's house, he builds a bread-oven in
[591] order to separate his meals from those of his father. He is then a contributor (apart from his father, who generally hands land over to him to work, but who is not obliged to give him his share of the
[594] inheritance.) He pays his fines, and contributes his turn to the fqih's barley allotment, and forms a separate nubth on his own.
883 On reaching puberty, he attends the mosque and goes to markets and
885 weddings; when he marries, he begins to take part in the council
623 meetings to defend his rights; he enters a liff[47]; and sometimes he
616
794 becomes a member of a religious brotherhood[48].
575 Sons and daughters are their father's property. A divorced
593 wife, even though nursing a child, cannot take it with her; and there
586 have been cases in which her own father has returned her children to her husband.

623 5) Councils and Tribesmen of Authority: All units under consideration up to now (the three "family" ones and the three "social" ones) have their relationships regulated by councils, which, although bearing different names, have similar and analogous functions. The council of the jma'th must undergo no formality in order to convene, and it has no president, although at times the agreements which it comes to are drawn up in writing. Any male (above the age of puberty) [885] [613] may attend and take part in its deliberations; but the personification of it is embodied in the iziddjifen or headmen of each dharfiqth, and these men together form an authentic and permanent council. This council above all legislates what the jma'th deems necessary, in conformance with custom and its agreements. The assembly itself or its representatives chosen for each particular case[86] make and execute all decisions. It is thus a legislative, consultative and executive body[87]. Its attributes, nonetheless, are constantly limited on the [614] one hand by family law, in the form of reprisals, and on the other by the power of the clan, which tries to keep it from prejudicing neighboring jma'th-s or the clan itself in its external politics. Thus, what it has is an administrative autonomy.

623 This council(s) elects its functionaries, the best defined of 793 which is the fqih of the mosque, who is in charge of leading the 212 prayer and of burial services; he is administrator of mosque property (habus)[88], as well as jural notary and council clerk and secretary. In large councils, however, these jobs may be handled by more or less ignorant tulba (sing. talib)[89], who pompously attribute to themselves 600 the qualifications of qadis. The fqih attended to the resources of the